RETURN TO CAREN GAIMEN AFTER PROOFING (TO KEEP)

[redacted]

Must Remain in
Transcription Room

M 2141

Lunch/IV/Lunch

Sat/Sun June 17-18, 1972

Barn/Westtown/Barn

SATURDAY LUNCH

MR. NYLAND: It is sometimes quite difficult to stay close enough to the ground. When one talks about Work, there is always a tendency that you want to understand more with your mind and you have all kind of high falutin ideas and concepts which really do not belong to ordinary life at all, but which are so enjoyable to talk about. I know that I am many times caught in trying to explain things in a certain way and then ~~to~~ draw TO IT ALL KINDS OF ~~certain~~ examples from here and there in order to illustrate what is really the quintessence of a thought. And then to come down to Earth and realize after all, what are we doing about such theoretical or intellectual knowledge? And to come down to Earth to realize that what ~~xxx~~ we are here for on this Earth, and not perhaps to live already in the blue sky. Maybe it is reasonable to think and to hope that we will be delivered from the Earth in time, and that then we think we have to prepare in order to reach space. But is it really necessary to be so fully developed in one's mind?

When one can realize how simple life can be and how little knowledge or large quantity of it has really nothing to do with the state of one's being, then only ~~the~~ A little

bit of an additional factor. And that the quintessence of a being is really in his feeling because that is what motivates many times either his thoughts or his actions. And if you then put it together with working here and the utilization of your physical body and the strength that you have, and the use of your muscles - what is it that you want to extract from it? Because it is not then an intellectual understanding. It's a question for yourself, what you are while you are doing work. And I have been thinking about a great deal how you are when you are doing work. And what kind of appearance you have. And is it noticeable that there is something within that ought to come out, or wishes to come out, and that you allow it to come out, and if it is then manifested - how is it? Do we understand each other in that respect? Not necessarily being able to describe what one is really in nice words, but in deeds or in certain activities and in appearances.

You see, we are increasing gradually in this kind of a group and for some reason or other people are interested to come. It becomes almost a little bit too large to have any kind of a personal contact. I feel that I -- I know how it used to be in the beginning. It was a little different from what it is now. And I cannot ascribe everything to not being able to see - not as well. It is true I cannot recognize people so easily at a distance but if I really would be interested or if I would have the time for it, I certainly could go over and say: "Oh, that's the way you look."

You see, here there is someone again sitting next to me. What do I know about her? Only that she has a birthday. And we talk and for me it (is?) like a new kind of world of people telling (?) talking about what is really of concern to them. AND I KNOW THAT IS TRUE. With MANY of us. And I cannot of course be in contact with so many. There is a limitation physically to the time that has to be spent on it and I many times have to go by outside appearances. I think about this group when it grows up and it increases and there are more and more

people who come on Saturday and Sunday and who have a desire to Work. I ask many times: are you really interested in Work, or if it's for a different reason that you want to come? And what is now this group in respect to Warwick? And that what is considered by Warwick of what we are and how we are - are we living up to a certain standard?

It becomes of great concern to me particularly because I cannot see everybody. I have to rely on their goodwill or their pronouncement that they want to come to the Barn and Work and I have no particular reason to assume that they don't want to. But sometimes I get a little worried because I discover certain appearances HERE AND THERE which I don't think are right. I don't want to say that I am critical about that, then only from one standpoint. I consider Work on oneself of prime importance. I don't consider physical work an accomplishment of very much value. I think it is necessary to do it. Sometimes you do it to earn a living. Sometimes it's good for comradeship to be able to work together on a ditch. But in time we could do many things when we are not in a hurry then only of course here we have anticipation of the trip or then preparing things for the winter. But we will manage through the winter even if we don't finish all the different things that we would like to finish. And then in that kind of a process, of the next couple of months where is Work on oneself and I must keep on reminding you. And then I look at several people who are busy. I judge a little bit by their manifestations because I do know a little bit about the relationship of a manifestation and what is inside. And I get every once in a while a little worried.

You see, we have to maintain a certain level among ourselves. And we cannot just in the presence of Work on yourself, appear in any way old way you would like. I hope you understand this not as criticism. It is of course critical but it is not

criticism in the sense that you really know what you are doing and then still do it if it weren't right. That would be - I would have to be critical about that. It is ignorance on your part. You don't see it and you don't see the relation--the relation between Work on yourself and appearance is a very definite one which you many times forget. And it can only be established when you understand what is really Work on oneself and that then that what you are as a person manifesting has to correspond with the kind of an aim which is involved in Work on yourself. And what is the reason for that kind of a wish for Work? To become free from what you are in the first place; to build up a certain body, we call it-a certain way by which life which is now in you could continue to exist. To develop within yourself that what is your inner life and which is precious, and beautiful and lovely and which is commanding and which requires respect. So that gradually from within that what becomes an outside appearance, should also be colored by that what is essentially truthful and becomes more and more serious for yourself in your life.

But when there are so many people coming here, how do I know how flippant you are. And how do I know about the reasons why you want to come because I do not even know how to distinguish, when I see you in a group, between curiosity and wanting to have satisfaction for your inner life. The accent of Gurdjieff is conduct of your life. A realization of what you really are or perhaps could become and many times I talk quite religiously about the presence of higher forces and God and even I say the love of God or an establishment of an "I" which is all seeing, and recognizing then what one is and every once in awhile I talk about "the terror of the situation". Do you understand what is terror, and what is really the situation? It's hard to see

for me, but I judge them a little bit by appearances. We have a task to fulfill, to maintain in this group a certain level in this community. It is not that I am afraid of any kind of criticism from them based mostly on ignorance. So it is not for that reason that I mention it. It's a question of the relationship of yourself; of how you wish to appear and what they is for you as a presentation of your personality by someone, if you call that for yourself being influenced by a wish to actually grow up and have your inner life develop. Then your appearance becomes of great importance. It has to be simple but it has to be clean. It has to be what you would call something that someone else can look at and not be affected, that you for yourself know that you are in the right kind of vane as it were, that you take regularly a bath or that you clean up or that you appear what you ought to do and not have all the time dirty clothes or just walk around any sloppy old way you wish or that your hair is still too long. I talk about that every once in awhile because I do not wish a hippie group. And I hope you understand what I mean by that because that kind of attention that you want to pay is not wanting to appear in the right way means that you cannot have any interest in the development of yourself. Those two things are incongruous. They don't go together. Either you're interested in Work on yourself and then automatically you ought to be proud of appearing in such a way that it is becoming to you. It's for that reason that I talk every once in awhile about appearances. And if you haven't got any money and if it's very difficult to you to have a decent pair of trousers or a shirt or that you haven't no money even to cut your hair, I would be very glad to help you.

You see, it's Father's Day tomorrow. I would like to give you

a task for this whole week: to appear as a Father would like to see his sons and daughters. If this is any kind of a family you must understand the reason why I ask you. Because it is not a question for me that I will be so happy to see a large family all neatly attired. I'm interested in what is within you. And then you have to consider that and I think you have to really take certain steps every once in awhile so we don't have an influx of that kind of superficial material. I do not want it. It is not a question of quantity. I have no absolutely no interest in any great number of people coming. I want only quality because then there is a possibility of maintenance of ideas which are worthwhile. It is not a question for me to have nice large audiences and go around the country and talk a little bit about Gurdjieff. The center of my interest and I believe the interest that Gurdjieff had, was never to get as many people as possible together in order to expect from them certain amount of money which of course every once in awhile has been referred to as shearing sheep and whatever it may be that people interpreted. The idea of Work was always foremost in Gurdjieff's mind and I would say in his heart for those who actually responded to that. And it was his wish that Work could be maintained in the correct way and not in any kind of a sloppy, superficial manner. To some extent I hate to say this because who am I to judge your appearance. I wish you would have a Conscience so that you would start to look at yourself first in a mirror, afterwards by asking someone else about you- how you are and how you appear and if perhaps something might be done in order to appear a little bit differently and not as I say, sloppy, halfway, wishy-washy, fifty-fifty. You want to grow up to become a man?

Then stop with all this youthful nonsense. If you want to be a man you stand up straight I said the other day. You don't keep on bending. Fo r me this kind of a thing and appearance and not rather, you are sometimes dirty in your appearance. I don't like it. I want to say this because you have now a chance to prepare for how you should be tomorrow. If tomorrow is Father's Day I can expect-I can really expect something from children. I'm old enough to expect it. And I'm old enough so that you can respect my opinion.

That's really what I want to tell you today. Don't become superficial. The reason for being here is for Work on yourself to build your own Soul. If you understand that kind of terminology you will know what I mean. It's a preparation in this life given to you to utilize this life for a very definite purpose. For growing into freedom and to understand truth and although you may not know exactly what is meant by it and you may have difficulty every once in awhile to understand certain concepts of Work, that after all is the fundamental idea of wishing to become a man, even if it is not entirely harmonious as yet, at least that your appearance, your ordinary body, starts to show that it is healthy. That within that body there is a healthy emotional possibility of a state leading to being and that that what you think and the way you spend your energy in your thought processes becomes becoming more and more to a real wish for a man to understand the aim of his own existence and then to live in accordance with that understanding.

It is probably strange to say but I will now say, that I believe that Gurdjieff would approve of what I have said.

Drink to Gurdjieff.

I said already a great deal at lunch, I think, so there is very little left-no, twenty six minutes on this side of the-on the first side of the cassette. So I can get started and I don't have to worry too much about when I have to make a little end to it.

About Father's Day-it's difficult isn't it? The concept of what a Father should be is so different for different people. Because fathers and mothers are different and of course sons and daughters also. Particularly in this time. I think in 50 years ago probably or 100 or so or maybe in the old ages, I do not know that, I believe that the relationship was different, ~~that~~ there was more acknowledgement even of a relationship. ¶ At the present time they're quite superficial and the further we get away from the center of our own life, of course, the more superficial it becomes but also the more relationships between people or a relationship towards oneself as between an outer and an inner life become much ~~more~~ vague. And then to talk about that what should be essential and understood as a relationship which really has more value and more meaning is almost-meaningless because we don't have enough of that kind of experience anymore and it is a pity. How can we change it? Or should it be changed even? Should we think that it is necessary to have a deeper understanding of relationships? We forget and we are very happy to forget. When you grow up you have a feeling that you know it or you want to get out of the family-home and of course you are the younger generation so you have to some extent a perfect right to consider the wisdom that you have acquired of a little different value and different kind than someone who is, I'd say, 20 or 30 years older than you are. And they are to some extent passé because you are ~~to some extent~~ then a new generation. And still one says that one has to consider a relationship

between children and their father or a relationship in the family. And what good can be produced by it. Because many times a relationship is narrow. It does not leave enough room for development on one side and on the other side there is a lack of understanding and a wish for really seeing what is becoming to a younger generation and making allowances for it. Because of that, the relationship between Father and Mother and Children also becomes quite vague as years go by. And as one grows up, of course, there has to be a certain change because Father and Mother cannot keep up with you. They don't want to because they already accomplished what they would want or at least settled for certain affairs in life and their answer is usually "Wait till you get as old as I am and then you will find out." Of course you don't find out. You don't find it out in the same way as they have- that is difference with the growth of aspects. The difference of the way of looking at life and dependent then on what has been given during that period of growth and during the period of development of a civilization also growing-an emphasis on certain things much more in the direction of superficiality and easier life and making things so that you don't have to work for it too much any more. All of that creates a condition in the younger generation that they think they are entitled to a great deal and they are not entitled to it at all, but they should have worked for it and it is not explained to them why they should work. They expect too many things. And they, like anything that has been you might say under bondage for some time, when it sees the beginning of some freedom, falls overboard and expects much and much too much because they have not as yet payed for it. And also they don't know how to pay for it. Because it is not encouraged that that kind of a discipline is exercised and when it is

done it is called too narrow and one does not want to submit to it. It's really very difficult to be educated and to become educated or to let education influence you. Because ~~besides of such~~ the chances that influences from the outside, there is a very definite desire for oneself wanting to find out and becoming adventurous. And all that I would say is to the good but there is no indication of a path that you should follow and many times you hit your head against the wall and you find out the hard way. And friends ~~and~~ or uncles or those in the family who care really, many times they don't care enough. And you may ask questions and they don't want to answer because maybe they don't know the answer any more. Or the answer that applied to their own development does not apply to the development which is necessary for youth. But it is always that way. In any kind of a relationship, the persons involved become so used to having to do certain things because of the relationship itself, ~~that~~ which then when it is not understood, becomes the pressure on them. And it causes the two factors or maybe three or four whatever is involved in any kind of relationship between two people or between a few, always monotony sets in and repetition. And that is probably because the people who are involved in it do not grow sufficiently to introduce new elements and new aspects. Because if that could take place, if they themselves would continue to remain interested in their own life and would discover almost every day something new, then there would be something to talk about and to communicate and to give. But if they get stuck or stop in their own development, and there may be many reasons of course why they, when they don't want to become further involved, since many times they have reached already something at the age of thirty or forty so that then they can settle down a little bit, then perhaps a person when

he keeps on living particularly on this Earth, I think, gets a little sick and tired of having to live.

If something is introduced that could give him constant enthusiasm or ~~the~~ a wish for further adventure or a possibility of life expanding or could be ~~or~~ put in different kind of forms for him and then we call it adventure or a new country or a wish for searching or that what may be indicated on a certain map of one's life, seeing where an aim is and to try to puzzle it out for oneself, continuously having that in mind in order to reach something that is much more ~~worth~~ worthwhile than what one has now. Then of course there would remain a constant interest and because of that, an interest in exchange in it and a wish to be informed about what someone else has experienced could perhaps produce a further interest in development.

And we see it so many times in ordinary life, even when we call it unconscious that people become too much used to ~~one another~~ each other and they don't want to enter into the life of the other person any more. There is a certain satisfaction or, having reached something that is quite enough for the age one is on and then simply let it coast for the rest. If one is economically a little more sure or even, in trying to find a solution of an economic life and a certain amount of freedom, even then that ~~what has been~~ which may have been (start) made easier will also put a person ~~more now~~ to sleep. And why should they then wake up. Because they can live in dreams very well. You see, it's ~~is very~~ interesting because if you want to look at Work which tries to keep your eyes open and so that then when you have opened them and wishes to keep them open that even physically you will fall asleep because you are too tired. Psychologically also your "I" if you have created it will also not be fed and it is not that there is not a wish to be fed but sometimes there is not enough energy for it and it becomes too much trouble.

It ~~is~~ inherent in us, this question of laziness, of wanting to do things a little bit easier than before, and is that a sign of maturity that one sits and stands on the path and is quite satisfied and does not want to take the next step anymore. Let someone else do it. Is that perhaps inherent in having children that they then could take over so that Father and Mother could actually sit quiet and then the children could take care of them. But you see we are not ~~deucated~~ educated that way at all. We are not taking on a responsibility for one's parents. At most, you can be grateful that you have been born, but also that I think, wears off. And then what will you do with your Father and Mother? Put them somewhere when they get a little older? Or try to take care of them when perhaps because of certain circumstances they cannot earn as much money or cannot be independent and they become dependent on the children? And the children then growing up, have also their own affairs to attend to and they have their own responsibilities which they have made and sometimes there is not enough time or affection or even caring for the older people and so the government will take care of them. And social security and welfare and all the rest and it is taken out of the hands of youth and carried on by the general community so that then, if it is not taken care of, youth even rebels that they ought to take care of the older people because they themselves don't want to do that any more. That is when one is teenager and the world is so called ahead of one you don't want to include your Father and Mother anymore.

I think there is something fundamentally wrong of course within that attitude. What is it that has been given to a person? The fact that he was born, that he has life now, and that even when life now for him maybe full of proppects and possibilities and even when he,

knowing himself a little bit, seeing that he has potentialities or that he has been born with all kinds of talents and ability. To what is it due really? Does he see his Father and Mother as an instrument or is it already really that he feels that life is within him and it has to be continued and it happened to be accidental that he was born? And that perhaps some higher forces leading him through his Father and Mother until finally it reaches the person himself and he feels then that he himself is entitled to all kind of things which really have nothing to do anymore with his family? I say it is such a pity because a family when it does exist and a Father and Mother when they have the right attitude toward their children could be such a tremendous force. Because in Father and Mother there is a conversion of energy which ~~has been~~ is given to them and there is ~~a conversion~~ REPRODUCED in the form of a child. And this child has then particularly in its infancy the possibility of further growth. And the obligation on the part of Father and Mother is that then conditions should be created so that that kind of form in that appearing with life in that form should be put in such conditions that it could grow out and profit by what Father and Mother has gone through for themselves ~~so~~ that they, having lived and by experience could tell what to avoid and what to do. That I believe is lacking on the part of the Fathers and Mothers ~~that~~ we know they lose interest in their children and they hope that as soon as possible they can stand on their own feet. It starts already quite early. When a little child is home and has to be attended to of course one puts up with it for a couple of years. But then they become every once in awhile a nuisance and they start to ask too many questions and they get their hands and feet in everything else or they break things. And then the Mother cannot do what she would

like to do for herself and so there is a little bit of a school they have to be sent to. Kindergarten or so and as soon as that is over, then ordinary school. It's already a law that children have to learn. And it is very convenient for a Father and Mother to send the children away for a little while during the day so that then the Father lets say can earn a little money and the Mother can also so the same thing if she wants to, but at least she has some free time and all of that indicates that the interest in the children becomes less and less. And even when children come home and tell about their adventures at school, one listens to it but not with such attention any more and pretty soon a child will also close up and try to find his own way. Maybe that is the reason. Maybe Father and Mother do not understand how to educate their children and how to remain friends so that then when they do need it, the children, having grown up, so that then there is a Father and also a Mother of course, but sometimes mostly the Father. Because the Father has to take initiative also for the family and for the children, he has to carry the maintenance of the family. At least that's the way I look at it. It's not that I am ant-feministic because there is enough opportunity for any kind of woman or girl or female to find her own way. There are more than enough opportunities. But the question of differences of sexes can never be over-bridged. It cannot be just negated. It is there. And it is quite naturally there. And it should be understood on that kind of a basis that a man not being superior, is different, and that a woman, although she wants to, cannot do certain things and reversely, a man cannot do certain things that a woman ought to do. Many times a woman is a little, I would call it, a little lazier than a man. That may be still a result also of culture of narrowmindedness or of a certain form of growth

and perhaps we are loosening up a little bit from those ideas and become more independent but, don't ever forget that there is a difference between Father and Mother. And that should be felt in a family. And that should be felt and understood by sons and by daughters. And they should see as first responsibility that what has brought them to life. And being then responsible for life, there should be then a gratitude of having been born. And that we forget that we want to leave. Schools are not telling us the truth about the necessity of a relationship that could be obtained in a family. Because the school tries to take over. Teachers sometimes think they can do it and forget that the household still should exist and that the child for school should do nothing else but just learn and that the relationship of a teacher to a child is not at all the same as a Father to his son or to his daughter. We are a little topsy-turvy and we are really not interested in trying to change it.

Why do we have a Father's Day? Perhaps commercially, it can be explained. But then when we do it very much the same as Christmas, simply using the term and then perhaps giving a little bit of this and that and buying things in the store, economically it can be an advantageous to some people, but do we discharge any kind of a duty by just buying a present? Of course we don't. What is the relationship that one should have? I am not a Father to you. I just happen to be a person who talks about it. I'm not even a teacher and I don't want to be. I do want to tell you about relationships and that whereever you go and in whatever kind of work you will be engaged, you always have to consider any kind of a relationship that you establish because that is a natural phenomenon; that one is attracted to each

other or that there is something within each person which either attracts or detracts or that what is ——— really opposing that there are positive and negative elements in any relationship. But that once when one has been engaged in a relationship particularly when it is of your own making that then you have to have a Conscience to be able to live up to it. Whatever the requirements may be you cannot foresee them in the beginning. You cannot foresee what a relationship is of a child to his parents because you are too young. When you grow up you start to understand a little bit. You cannot see really a relationship between a man and a woman even when they get married, they don't know very much about life. But they say "yes" and they make promises, and the law requires it and sometimes a religious ceremony tells you that until death you have to live together. Of course what promises can one make when one is at an ordinary age of twenty or twenty-five and then says that I will live with you forever, regardless of what happens. Of course to some extent, it is quite nonsensical. But if it is nonsensical, what is being done to explain what should take its place, as common sense and for that we don't have particular books and only a little bit of explanation or some advise to the lovelorn and the rest.

What should we do? To understand one's self, one's place first. What it is that is required for a growing up person. For a person who constantly wishes to develop and to find certain things new and for which he then has enthusiasm and what he then wishes to do in the first place with himself, because for himself his own emotions are the closest-much closer than any other person with whom even one could have a relation, Or even with any kind of thing with which one becomes interested.

Life is really starting with oneself and the development of that

what is within one to give it a chance to grow up.

(tape over)

But then always the question will remain-growing up into what direction? And at the certain point in one's life one starts to consider past relationships and also future possibilities. A man is not born to ~~be~~ stay by himself-not naturally, not even culturally. And of course relationships will be made. Responsibilities will be taken. Responsibilities which sometimes cannot be kept. But why? Because one remains too much self-centered. Having once tasted the possibility of growth for oneself, one believes that the world is born for oneself only and the others are only allowed to live but if they get in your way, you feel that you have a right to step on them. It is not always that bad-I know that, and many people are leaning over a little bit backwards more than others. But in general are we selfish? Do we do such certain things for ourselves even if it is at the cost of taking it away from someone else? Because that is something you have to consider on Father's Day. What is the relation to your own family and what are you given and what have they given to you? That's the first responsibility you must consider. The second is relationship with other people ~~with~~ in which you have become involved. The third is relationship with yourself which is of paramount importance but only much later is understood that it becomes a responsibility.

Settling the first question is really a question for the past. Because you base then that relation with your parents ~~with~~ on that what has happened. The relationship involving other people with whom you are living or ~~your~~ you have dealings is really a relationship of the present time-because perhaps it changes day by day but you face it every day, really. The relationship between you, yourself, and

your inner life is for the future. So don't think that that what is placed in the future as an aim is going to be particularly of help to you in solving the particular questions of the present and surely it will not solve the questions of the past. That is up to us in ~~condering~~ considering having an aim that we consider as in the future as the possibility of the development of one's self, trying to find the aim in the reason, ~~trying to find~~ why one is alive and that during this lifetime something ought to be done in order to understand that better; that the results are, of course, in the future although there may be secondary effects in making such attempts because when one is interested in that, a great many things of ordinary life lose their interest because they are not as important as that what really engages one in wanting to grow up further. And the difficulty in growing up further, in having to overcome certain things that are in the way and which naturally will not be solved so easily, that one for that reason even wishes to Work on oneself. Of course it's quite right and logical, but don't think that even the secondary effects on you in making such attempts will automatically tell you how to solve relationships in which you are engaged at the present time.

It may be quite some time before you have a Conscience in which you understand what you have done and that then there is a debt to be ~~pay~~ paid which you never wanted to consider because you were too much interested in what you wanted to do and you took simply certain things for granted because they happened and you could not be blamed and all the different rationalizations you will bring to bear on such questions, that after all, it was this and that and not your fault; and that perhaps it is due to circumstances or whatever it may be that God has given you that you want to interpret to your own advantage and not wanting to pay for anything that really by rights you should pay for.

this is the
The difficulty in the relationships which I call ~~for~~ of the present time. We are engaged in a variety of different ways of living. We are not very conscientious about it. We don't have much of a Conscience. We keep on defending ourselves in doing what we wish to do- in spending our time and energy the way we think it is necessary even, if we do not know how to spend it we simply don't spend it in the direction that perhaps we ~~don't~~ should spend it. ~~(?)~~ And we want to get rid of obligations if we possibly can in order to sleep a little easier and not to be disturbed. The fundamental cause of not being able to continue to live together is that one gets too soon too tired, that one is not interested in wishing to create conditions which have never been created before because they were not natural but which now should ~~can~~ synthetically be made by any kind of a person who wants to see if he could ~~can~~ extract and exhaust an existing relationship to the utmost and not give up until he is fully convinced that it is impossible for him to squeeze any blood out of a-out of a lemon. But you see, we don't want to squeeze even. We are afraid of it. We run away. And we avoid making decisions and then who will help and what will be done? Who can help? Your Father? Your Mother?

But immediately there is, "Oh,no. They don't know me." How does one bring about a relationship which exists at the present time in regards to people one is living with and the possibility of an understanding of a past relationship ~~and~~ out of which one is Born? There's only one way. The understanding that all of that should have been put on the basis of having an aim for oneself to be able to grow and to understand any ~~the~~ relationship from that standpoint, that that what is involved in the first place is oneself, and then, seeing oneself in any relationship of the present or the past that

in the future, the possibility could exist for further understanding, assuming then, what I say many times, that one creates for oneself conditions in which your inner life can grow.

As a result of that, one will want to create conditions in which any one one cares for can grow. And as a result of that one creates conditions in which anything one has cared for in the past can still continue to grow to the extent that there is ~~still~~ that kind of potentiality still in existence.

That for me is the meaning of Father's Day. It should not be taken separately from your wish of Work for yourself and on yourself and your own development. Because otherwise it has no particular meaning just to say "Father" and "Thank you". That doesn't mean anything whatsoever. The person who receives that as it were, is not better for it. He would be impressed if in any kind of a gift, any kind of a thought, any kind of feeling there was really a result of your consideration of what do I do for such a person to whom I owe my life.

You see the shoe is on that kind of a foot. The shoe has to understand that that what is the other is really my own, in my wish, for my own development, which I project into the future as a possibility for my own growth. And having in mind then that what I could profit by if I wish to Work on myself for further understanding and then reaching a freedom for my own soul or building it, that then I could become loose from that what I am now. That in itself as an effort will create a condition or a wish with in myself to see why I happen to think or feel now in that way. And of course, I will have to admit, that I am a product of my circumstances and that I am a child of my past. Then the world becomes quite different. Because then the world starts to include new adventures of the present time and

and adventures of the past which I then will recall and make them present to me. And the reaction to that what is already present from the standpoint that it ought to be in-in connection with what I believe the future should have to hold for me towards which I then, having that kind of an aim, I want to strive. I say the totality of such relationships taken as a whole cannot be simply divided up a little bit and attended to by piece meal. It is the totality of a man which becomes totally interested in his life in a variety of all conditions that he already has experienced or that he hopes he will experience. This is why we talk about the totality of a man as a being. Because yo u see, what is energy for? It is to give you a stimulus at a certain time that you realize that there is a possibility of doing something for yourself. And that that "for yourself" means ultimately, that you will pay all the debts that have been incurred either by your Father and Mother or by yourself and that you're willing to take the responsibility which is layed onto you because of Mother Nature and the Earth and ~~because you are~~ living here on the Earth, that you are not going to get away from it until that bill- that kind of a settlement has been paid in full. That is why we talk about Being for a man. Not just a little mind or a little feeling having an idea that I ought to Work on myself. I want to have a Being which is totally me as a ~~total~~ harmonious total man becoming that what I ought to be and for which I know I'm very incomplete at the present. I can explain many things of that kind-why I am, but that doesn't change the fact that I have to Work, and that I have to work towards that and include in that, included gradually will be relationships which that at the present time I really do ~~not~~ understand. Because I have been too flippant about it and ~~because I~~ have neglected them.

Because it's not just in saying "I have loved you" or "I'm grateful that I exist, bh Father." Things of that kind are kind of cliché. You have to feel with all of you that you are obliged. You have to feel with the totality of your being that that what you wish to do for yourself is really a necessity and a need for further growth so that unless you do it, you will not have a chance to enter into the Kingdom of Heaven, if that has any particular meaning for you. Or that you cannot face God when you die, if that were a possibility. I have energy to live! I have energy to Work! I have energy to be interested. I have curiosity. I have a great deal of that kind of energy available for the fullfillment of my inner life. I cannot always do it. I Know that. But I Work when I can. There is no objection to use any energy at any one time when there is a possibility open for me to use it. I don't have to wait until the next moment. I will take this moment because now I have that wish. But when I consider that I ought to have more energy, I am a little bit of a fool because I don't know myself-how much energy I have or even how much energy could be divided to go in the direction for my further growth and development. But I will find out when I make an attempt. Each time that I make that kind of an effort, I will find out when it is exhausted. And there are different indications to tell me that I am on the wrong road when I continue to think or to feel about it. And I know-know that there is no awareness. And I need awareness in order to make that effort successful for myself. But whenever there is that kind of a feeling that is expressed as a form of energy-an emotional engagement that what I've really believed in, that I wish that I want to give and grow up with, that I want to spend in that direction any time that that thought and that feeli ng comes to me, then my Being is engaged in that kind of a wish for further growth because ultimately what

value would there be just to live on this Earth?

There is a great deal that I can profit by, by living here but it is just temporary and I know it and I must settle debts as soon as I can, if I possibly can and not let them run up and create more and more interest, because (I would have to pay) the ties that are connected with a debt when it is of long standing. I have to make up for money that is not used and then when it has to be repayed, it has to repayed sometimes twice or threefold. That is also a law. I know that if I don't use the energy which I now have, that it is much harder for me to have it tomorrow. But when I don't want to use it at all and I simply say here it goes for whatever I now wish to do and maybe I find at the end of of my life a tremendous debt and I cannot settle it and I will die saying that. I will have to have another life for that because it was impossible for me to do it now.

This is what I want to warn you about. Whatever is the debt of your Karma, whatever is already written up to your particular debit, that what you ought to settle with the credits, you can accumulate when you Work on yourself. Don't misunderstand that. Any time that you give attention to the possibility of growth of your Inner Life, it will be to your credit because that is good in the sense of Objectivity. And that should be paramount in the Conscience of a man. That he wants to live in accordance with that kind of a rule, AND Not be satisfied with And he doesn't want to live in any kind of a flippancy or superficiality which he of course in ordinary life can do over and over again, and which becomes apparent time and time again (the presents) in any relationship you have, and in any kind of a thought or feeling you might have regarding your Father and Mother. Maybe they have died already. Maybe it is already long ago that you didn't see them any more. But still the debt remains. Don't

forget that. The debt is only settled within yourself. By first acknowledging it and then doing your best to see how you can meet it and without being sentimental or leaning over too far backwards. To stand up again, as I use that phrase, to stand up straight, like a person ought to be. He doesn't have to lean over backwards. That would be really sentimentality. But when he is straight, he could face whatever there is including all his indebtedness and pay it when and pay it when you can. That is your effort. You pay the debts to Mother Nature by the efforts you make to become free from her.

You will settle any kind of a relationship towards God by trying to find with in yourself that what is necessary for your own growth. Because anyone wishing to develop and you might say, showing it as if in prayer, in which all three centers which form then the Being of a man are engaged in such honest and sincere wish to have to grow up because it is a necessity. All of that means, it will go to my credit and ~~at the time~~ when the books ~~will~~ are open, at the time I will leave this Earth or maybe even later there will be indelible ink written, the efforts I have made, not knowing what the results have been or could be, not even knowing how to read in that book when there is a description of certain results because although the ink is indelible, the language is not as yet known to me and I still have to learn day after day the alphabet of ABC. One ~~has to~~ must learn to live. One must learn to acknowledge. one must learn to be honest. One must not forget all what has happened in the past even if you stand on it. It has to be extracted and exhausted. That is why it was given to you or that is why you had to experience it. You have to see what there is that perhaps you have forgotten in your life already that perhaps still can be counteracted; it can be still corrected in some way or other. That is what you

consider on Father's Day. What have you not done? It is not a cheap way of settling a debt ~~that~~ which really is Holy. That kind of sacredness of a debt like that has to be paid in a coin which corresponds to the value of the debt itself. Whatever has been incurred, whatever you have seen of that what is essential, or even you might ~~even~~ say the gratitude for having been born because, after all, your life was placed on this Earth. It is of that kind of a value of your life itself and not your manifestations. And because of that, when you pay such a debt, there has to be essential quality in it and if possible, there has to be Life as a force which only can be obtained by a combination of your three centers or whatever there is already developed as potentiality becoming actualized in the form of bodies which could exist already because you know a little about Work. You know what is the essence of it. You know what is the aim. You have made efforts. You must realize that something has been deposited in your account to your credit on which you, at certain times of great and great stress, you ought to be able to write a check and have it cashed and no t returned as insufficient funds.

That what is needed for one is really that kind of simplicity so that it is not just a word. That it has substance and that you are willing to acknowledge the substance. And in doing that, you pay part of your debt. But then having once done this, you will be able to face other debts of the present in a much better way because you have learned what ought to be done, you have made yourself do it, now you have a dexterity of how to look at relations of the present time in your daily life and correct them and to take out of them superficiallity; take out of them selfishness; substitute in that a wish for caring, a wish for creation that is really, to the extent that you are capable that really it's possible for you by going out

of your way a little bit, and to make up your mind, or to have a heart, as it were, for that purpose in which you then pour precious fluid of your own life in that kind of a form, making it sacred as an obligation which I think you are not only entitled to but you are required to fulfill them and to settle that kind of a debt. You see, then you will know how to Work, because then you will be ready to proceed, because then the present will become the past and the future will be the present. You have to settle your accounts as you know them and as you have lived them and for which you have become mature in your life. They belong to this Earth. They belong to unconsciousness. They belong to requirements for which you have become responsible, willy-nilly, either because you wanted to accept it or because the acceptance simply is forced on you. And only then when that is at least acknowledged and you have taken the right position towards it, which is positive, instead of running away from them and neglecting them and substituting other little things that are a little more pleasant, that, having faced that as the problem that you want to solve, your attitude is expressed in your Being. And then there is a fullness within you with which then in this fullness you have an emotional energy available for the reality of a wish, having the assurance at that time that that wish will be followed by a very definite result which is a creation, which is a knowledge, of a higher kind because a knowledge which accepts a fact as it is, is of a higher kind than the knowledge which gives you by association ~~only~~ an idea only of an existence. The reality of existing as life is of tremendous value because in such acceptance, it is taken out of the realm of unconsciousness and has become the stepping stone towards something that is of course of more value and which, by which you will profit in the end of your physical life on Earth.

I look at Father's Day as a potential possibility. I do not know what you can take of that and what your honest feeling is. Don't think it is towards me. It is towards yourself. Your Father's day should result in the development of your Conscience. It should develop into a real wish for ~~the~~ an understanding of your life, for your aim that you want to pursue and you should think about that in the quietness of the strength of your conviction. That that what is needed, you see what has to be done, you wish to do, and that what will be ~~could become~~ accomplishment can become a fact in the future. I hope you have a good day tomorrow. Maybe we talk a little ~~bit~~ more tomorrow at lunch. I do not know yet.

We could drink to all our Fathers, couldn't we? As being the right kind of a child and recognizing what has been given and acknowledging that you want to use it to the best advantage you know how. A good day tomorrow.

Sunday Lunch

We still have a few minutes to tell you that it is Father's Day in case you don't know it. The best celebration I think is downstairs. Some of you I'm sure have seen it but there is on display all the handicraft and activities and craftmanship with the different objects we make, objet d'art maybe. It's very much worthwhile and it is very impressive. Because I'm sure that you hear the name Bennington and that we are exhibiting there and we did it last year. Of course this year it's better. But it is an interesting thing to see what we have been able to produce, thank God. It's not always easy to keep at that kind of an activity and to see what is right. And also that activity as a whole, that is, what is our craftmanship has to be a certain level, because if it is not in the right sense, if it is, if it becomes too arty or if it is not clear enough or it is only so

called beautiful but not useful, it is sometimes difficult to ~~solve~~ stread that issue, to make something that is right both ways and not to suffer or not to sacrifice one towards the other. I think that is real craft ~~and~~ that it becomes and could become part of a household and ~~could~~ would be appreciated by a variety of people not just one or two. I think we reach that gradually. I'm not at all satisfied with the way the brochures are. Some are good and some are not so good. That is not as yet on a particular level where I think it should be. But for the time being, ~~I think~~ it will be useful for Bennington and I hope also that it is successful. But it is not that that I really mean. I feel that in this kind of an exhibition of a few people among ourselves, we show that we have interest in producing something that may be useful for ordinary life. And in that sense then, that what one is and is expressed by means of craft, is very much the same as an application of that what is within you and that you express through your manifestations. It is Objective art if you understand Objectivity in the right way, that your behavior should belong to that what you represent within yourself and that then the question of Objectivity is settled when it is acknowledged by as many people as possible. Total Objectivity would mean that every person, wherever they are and in whatever conditions they are could recognize it. That is art in that sense. Freedom from all kind of subjectivity and to exist simply because it has a meaning and an aim. And then representing that and back of it those who produce it are represented in their craft and that determines, then, the level for themselves as well as the product we manufacture and that what we are manufacturing ourselves in a possible development of a person from becoming a harmonious man or an individuality.

That is the kind of an aim I think that could be illustrated and

when you look at it, try to think of yourself as belonging to the Barn and that together with obligations you might incur, because of that, I hope it ~~might~~ will stimulate you on Father's Day to celebrate exactly that what we talked about last night: your own relationship towards different people, and to examine them ~~and~~ to see if you, in such manifestations, ~~could~~ can become Objective in ~~the~~ the expression of your creation as an art form which is really that what you should become as an individuality. I'm very glad it is there downstairs. I think it a good thing for all people to see. Take your time to look at it afterwards and then try to understand it in the right way- not just as a curiosity, but that it is to be used as something for you that tells you something about yourself.

So we can drink to the success of Bennington by the representatives of the Chardavogne Barn.